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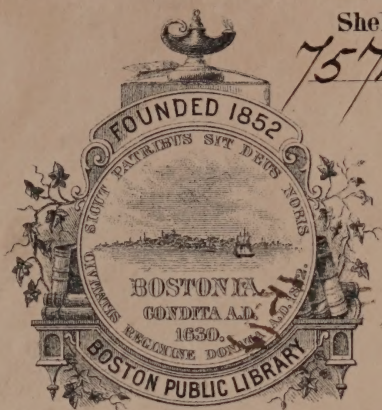


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**BOSTON CHILDREN'S
AID SOCIETY
1893**

WITH THE COMPLIMENTS OF THE COMMITTEE

Miss Matilda Goddard,

July 21, 1893,

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CHILDREN'S AID SOCIETY

Census of Children under care of the Society on April 1, 1893.

Placed out in private families,	372	} 787	under direct and responsible charge.
In Training Schools of the Society, . . .	46		
In their own homes,	286		
In Institutions,	41		
Still pending in Bureau of Information, .	42		
In Home Libraries,	656		
Total number of children,	1443		

The purpose of the present paper is to give a short account of the object and methods of the Children's Aid Society with a view to the increase of its funds.

It lays claim to the support of the public on the ground that it is working for the destitute, neglected, and wayward children of this city, and that the endeavor to make them worthy and self-supporting should be of vital concern to all public-spirited citizens and tax-payers.

Its aim is to find out and meet the real needs of the children who come to it, and, so far as possible, to keep up natural relations outside of institutions. While thus trying, however, to secure the best good of each child, it still maintains the principle that great injury may be done by relieving parents or guardians of any responsibility which they can possibly sustain. It therefore feels obliged to investigate thoroughly every case, and so deal with it that, even when it takes entire control of a child, those who are responsible for its welfare may be stimulated to greater efforts. In pursuance of this purpose its

Oct. 1, 1891,
to Oct. 1, 1892.
Received in
Bureau of Information
1172
children.

Of these
528
were encouraged to
remain under their
natural guardians.

274
were referred to other
agencies as follows:

- 127 to Associated Charities.
- 27 to Society for Prevention of Cruelty to Children.
- 21 to Society of St. Vincent de Paul.
- 37 to Society for Destitute Mothers and Infants.
- 25 to Overseers of Poor.
- 37 miscellaneous.

370
taken in charge by
C. A. S.
and provided for as
follows:

- 173 placed in private families.
- 25 sent to Training Schools of Society.
- 83 were placed in care of Probation Agent.
- 37 withdrawn.
- 52 cases pending Oct. 1, 1892.

Oct. 1, 1891,
to Oct. 1, 1892.
Placing-out Agency,
498
children in charge
as follows:

- 173 new cases.
- 40 sent from training schools to families.
- 279 old cases holding over.

- 158 in free homes.
- 239 in boarding homes.
- 91 in homes with wages.

Total sum paid for
board,
\$13,781.
Collected towards this
sum from relatives,
\$6,398.

BUREAU OF INFORMATION is open daily to all applicants, at 43 Charity Building, Chardon Street. Children come to it in every stage of waywardness, neglect, destitution, and exposure to harm. Many come whose parents are anxious to do well by them, but are too ignorant, discouraged, or overworked to see a way out of their difficulties. Here they find four persons (two men and two women) experienced in the care of children and acquainted with all available means for their help and protection. Each case is carefully considered by one of these agents, the whole story brought out in personal interviews or otherwise, and their judgment, and, if necessary, that of the General Secretary also, is brought to bear on the question, "What is the best thing to be done for the benefit of this child?"

1st. Can a way be found by which it can be trusted to remain with its own people?

2d. Does it need the care of some other special agency?

3d. Will its interests be most effectively served under our own care?

The Society thus acts as a clearing-house for cases of children, and some idea of the methods pursued may be gained by noting the decisions reached in regard to eleven hundred and seventy-two applications made between Oct. 1, 1891, and Oct. 1, 1892.

Five hundred and twenty-eight were enabled to remain under the care of their parents or guardians by the help of friendly advice, suggestions of new plans of management, legal information, etc., and the assurance of farther help whenever asked for. Two hundred and seventy-four were sent to special hospitals or agencies covering special needs. Three hundred and seventy were taken into our own care.

In describing our work for the children for whom we thus make ourselves more immediately responsible, we would say, that our first effort is, through our PLACING-OUT AGENCY, to put them into carefully selected family homes, chiefly in the country. 1st, to place them free of charge; and, if that is not feasible, 2d, to pay board for them, with all possible assistance from parents or relatives; and, 3d, to secure wages for the children who are able to earn them. Very judicious and deliberate work is needed in this department, and our three agents make every effort to place the children where they will be surrounded by homelike and elevating influences.

When boys are too wayward to be at once placed in families, we give a preliminary training in one of our TRAINING SCHOOLS, at Pine Farm, West Newton, or Rock Lawn Farm, Foxborough, and as soon as they can be trusted outside, places are found in the country, where they remain under the constant supervision, by visits and letters, of an especially appointed agent, and when later they return to the city they find a friend in our Probation Agent, who gives them the active sympathy and help they so much need.

Girls who are very wayward are usually placed with country families, but under the charge of the GIRLS' COMMITTEE of volunteer lady visitors. A few special cases are cared for by one of our agents.

There are still other children, living in the city, who come under the personal and responsible supervision of our PROBATION AGENT. He takes charge of many boys placed on probation by the Central Municipal Criminal Court, which he attends daily, of truants and of friendless boys. He becomes their friend, visits, counsels, helps them to find work, and makes them welcome at any time at his own home. A woman probation agent does similar work for girls.

Through our HOME LIBRARIES we are able to influence a large number of children. They are established in poor neighborhoods in the homes of the child librarians, and each group of ten children meets once a week with a Volunteer Visitor in the living-room of the family. The book-case is placed there, and contains fifteen books and five bound periodicals, carefully read and selected beforehand, which are replaced by other sets as soon as read. At these meetings books are given out, exchanged and discussed, thrift is encouraged by the system of the "Stamp Savings Society" for penny savings, and home amusements are taught; so that through a natural and familiar intercourse, home and neighborhood ties are materially strengthened.

Our work, as thus briefly described, is preventive, and therefore, in the best sense, economical. Of the fourteen hundred and forty-three children under our care April 1, ninety-one per cent. are distributed among the community in their own or other families. For this kind of work, the benefit of which to the children comes largely through the personal influence and intelligence of our agents, it is essential to employ persons of character, sound judgment, and real interest in the work, and their salaries must necessarily form a large part of our expenditure.

Oct. 1, 1891,
to Oct. 1, 1892.
Under supervision of
Probation Agent,
300
boys as follows:

83 new cases.
217 old cases holding
over.

153 at work.
65 at school.
31 in institutions.
32 idle.
19 vagrant or run-
away.

Oct. 1, 1891,
to Oct. 1, 1892.

70
Home Libraries
with
665 children.
62 volunteer visitors.
1 paid agent.

1050 books in
circulation.

Savings account
of children,
\$676.58.

Our income from invested funds amounts to only \$2,194.71. Besides this and subscriptions and donations received or promised, we need for this year's expenses the sum of \$6,600 before Oct. 1, 1893. The demand upon our resources constantly increases, and though economy is carefully studied, we are at this moment facing the necessity of cutting down our work if we cannot add to our funds.

The interests of the citizens of Boston are deeply involved in all that concerns the neglected children of its crowded districts. We appeal to them therefore for such substantial proofs of their belief in our work as shall enable us to go forward with confidence and vigor.

GEORGE S. HALE, *President*.

ROBERT TREAT PAINE, *Vice-President*.

HENRY S. GREW, *Vice-President*.

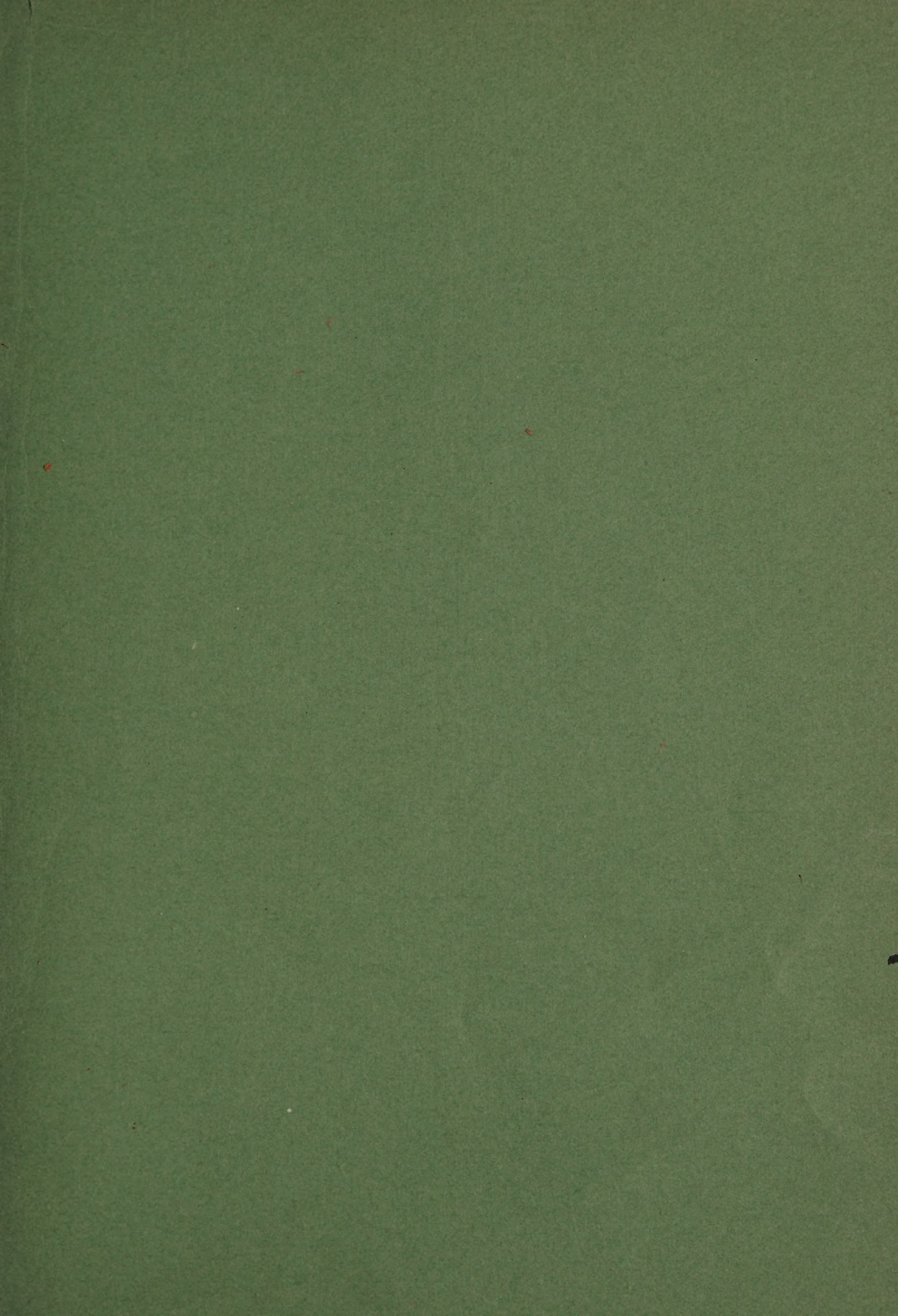
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This is the first of the five volumes of Fludd's work described in Valliere, and is exceedingly rare. The subject matter consists of dissertations on Physics, Mechanics, Numbers, Algebra (or the "Cosmic Art" as it was then called) Music, Geometry, and the Art of War.

L'Art Hermetique, ou Nouvelle Lumiere Magique, 1737, *half calf*, 12mo, 21s 891

Contains "The Letter of the Brethren of the Company of the Golden Cross, R.O., in which is delineated their Invisible Mountain." From this we learn that "in the midst of the world there is a Mountain, the which is both great and small, soft, yet strong, near at hand, and yet far off. This mountain is surrounded by Dragons and terrible monsters, and the journey to it must be done at night-time."

Themis Aurea : de Legibus Fraternitatis R. C. Authore Michaelæ Maiero, *Francofurti*, 1618, 12mo, vellum, 21s 892

An examination of the Laws of the Rosicrucian Brotherhood, and of the various theories as to their origin, real existence, objects, &c. From the Duke of Sussex's library.

ROSICRUCIAN.—Hermetischer Ro-

senkrantz, with MS. notes, *Frankfurt-am-Main*, 1747, *half calf*, 12mo, 7s 6d 893

Hermetischer Rosenkrantz, *Hamburg*, 1859, 16mo, *half calf*, 6s 894

ROSICRUCIAN.—Curieuse Tractat

von Goldmachen, by Gabriel Drechster, *Dresden und Leipzig*, 1702, 16mo, *half calf*, 7s 6d 895

On the Philosopher's Stone, the manner of preparing it, Solomon an Alchemist, &c.

Andræ Libavii, Appendix Necessaria

Syntagmatis Arcanorum Chymicorum, etc., *Francofurti*, 1615, *half bound*, folio, about 600 pp., 60s 896

Contains "A New Paracelsian Discourse concerning the writings of the Brotherhood of the Rosycross," "An Analysis of the 'Confessio Fraternitatis R.C.'," "Concerning the Vital Paracelsian Philosophy of John Hartman," "a defence of Alchemy," and several other treatises of like nature.

GABALIS—Le Comte de Gabalis, ou En-

treteniens sur les Sciences Secretes, *Amsterdam*, 1671, *half calf*, 18mo, 7s 6d 897

This well known work deals with the occult Sciences in their most curious aspect. It is responsible, in a great measure, for the theories of Mr. Hargrave Jennings, with respect to the Rosicrucians "their Rites and Mysteries."

FLUDD—Tractatus Varii (*wants title*) n.d.

symbolic plates and charts, folio, *calf*, 20s 898

Rosicrucian Tracts on the Macrocosm and Microcosm, the Music of the Spheres, on the nature of Demons and Angels, the Soul of the World, the influence of the Stars, &c.

ROSICRUCIANS.—Geheime Gesc-

hichte eines Rosenkreuzers, von H. C. Albrecht, plate, *Hamburg*, 1792, boards, 8s 6d 899

"The Secret History of the Rosicrucians." The plate gives the secret character used by the Fraternity.

PORPHYRY—Porphyrii De Abstin-

tia ab Esu Animalium, Greek and Latin with notes by various authors, *Trajecti ad Rhenum*, 1767, *half calf*, 4to, 10s 900

Porphyry was the disciple of the great Alexandrian mystic, Plotinus. This work containing the reasons for abstaining from animal food, gives by the way, an insight into the Neoplatonist system of Theosophy and Theurgy, drawn from sources so curiously diverse.

HERMES TRISMEGISTUS.—

Miscellanea Græcorum Scriptorum Carmina, with a Latin version and notes, 1722, *calf*, 4to, large paper, 10s 901

Contains the Prognostications from Earthquakes, by Hermes Trismegistus or Orpheus, Oracles of Zoroaster, Hymns of Proclus to the Sun, the Muses, Venus, Homer's Hymn to Apollo, &c.

PORPHYRY.—Porphyrius de Antro

Nympharum, Greek and Latin, *Trajecti ad Rhenum*, 1765, with Notes, *half calf*, 4to, 10s 902

"Porphyry," says Pope, "has wrote a volume to explain this Cave of the Nymphs, with more piety perhaps than judgment; and another person has perverted it into the utmost obscenity. Porphyry is of opinion that the Cave means the World: it is consecrated to the Nymphs, that is, it is destined to the habitation of spiritual substances united to the body; the bees are the souls of men," &c.

ORPHEUS.—Analecta Philologica au-

ctore J. A. Kanne, *Lipsiæ*, 1802, 4to, 7s 6d 903

Contains "Three Discourses on the Orphic Myths," in which will be found a full account of the Orphic Cosmogony, and the mystical doctrines taught in the Orphic Hymns. The writer traces the ideas to their source in the Mithraic worship of the East.

MYSTERIES—Eschenbach (A. C.) Epi-

genes de Poesi Orphica, *Noribergæ*, 1702, vellum, sm., 4to, 10s 904

The Mystic Poems of Orpheus with Latin translations, notes, and commentary. Those who consider the Eleusinian Mysteries to have been phallic will find confirmation of their theory in the first poem, which relates the means taken by Baubo to gladden the mournful Demeter. The work contains many citations from the writings of Platonists, Neoplatonists, and some of the Early Fathers. It explains the meaning of the symbols used in the Eleusinian Mysteries.

PYTHAGORAS.—Jamblichi Chalci-

densis de Vita Pythagorica, Greek and Latin, with notes by Theophilus Kiessling, *Lipsiæ*, 1815, *half calf*, 8vo, 8s 6d 905

An account of the Life and Doctrines of Pythagoras, by the great Neoplatonist Theurgist, Jamblichus.

JAMBLICHI De Mysteriis Liber, Greek

and Latin, *Berolini*, 1857, 8vo, wrapper, 7s 6d 906

An explanation of the inner spiritual meaning of the Mysteries in accordance with the views of the Neoplatonist School.

PYTHAGORAS.—Tabula Cebetis, in Greek, Arabic, and Latin, with the Aurea Carmina of Pythagoras, by J. Ellichmann, with a preface by C. Salmassius, *Lug. Bat.*, 1640, 6s 907
This curious work gives an account of a mystical tablet seen by Cebes the Platonist in the temple of Saturn.

PLATO—Das Christliche im Plato und in der Platonischen Philosophie, by D. C. Ackermann, *Hamburg*, 1835, *half calf*, 8vo, 6s 908
"Christianity in Plato and in the Platonic Philosophy."

PROCLI Diadochi Paraphrasis in Ptolemæi Libros IV, de Siderum Effectationibus, Greek and Latin, the Latin version by Leo Allatius, *Lugd. Bat.*, 1635, *half*, 16mo, 10s 6d 909
A comment by Proclus, the "Successor" of Plato on the *Quadripartitum* of Ptolemy. This work is valuable, as showing the view taken by the Neo-platonists of Astrology. —*Elsevir Printed.*

HERMES TRISMEGISTUS.—JOH. Henrici Ursini de ZOROASTRE, HERMETE TRISMEGISTO, SANCHONIATHONE, eorumque Scriptis Exercitationes, *Norimbergæ*, 1661, *half calf*, 12mo, 10s 910
An investigation of the Zoroastrian, Egyptian, and Phœnician systems. The writer traces the influence exercised by Eastern Theosophy on Plato and the writers of the Alexandrian school.

DIVINATION—Superstitions anciennes et modernes, 11 *large plates*, 1733, folio, *bds.*, pp. 350, 15s 911

The work begins with an account of the decrees of the Councils, Synods, &c., of the Church with regard to Divination, Witchcraft, &c. The writer goes on to treat of magic, especially of that called *Black*, or *Diabolical*: of Sorcery and Witchcraft, Conjurations, Dreams, Judicial Astrology, Talismans, the Cabala, Divining Rod, &c.

WITCHCRAFT—Olim Procès des Sorcières en Belgique sous Philippe II., par J. B. Can-naert, 2 *very curious illustrations*, *half*, 8vo, 1847, 10s 912

Has some strange details of Witches' Sabbaths, &c.

OBSESSION.—Dæmoniacy, hoc est, de Obsessia Spiritibus Dæmoniorum hominibus, by Peter Thyraeus, S.J., 1598, *half*, sm. 4to, 10s 6d 913
Discusses some curious points of Demonology and the mysteries of Obsession.

APPARITIONS.—De Apparitionibus omnium generis Spirituum, by Peter Thyraeus, S.J., 1600, *half*, sm. 4to, pp. 486, 10s 6d 914
On Apparitions of God, the Angels, Demons, and the Souls of Men.

EXORCISMS—Fustis Dæmonum: Adjurationes Formidabiles, Authore R. P. F. Hieronymo Mengo, 1621, *half calf*, sm. 8vo, 15s 915
A book of Exorcisms and Conjurations of Evil Spirits, according to the practice of the Roman Catholic Church. The writer who was a Friar of the Observance, gives rules for Exorcists, and instructs them concerning the nature of demons, and the different manners in which they torment men.

"MALEFICIA."—Flagellum Maleficorum, Authore M. Petro Marmoris, 1621, *half calf*, sm. 8vo, 10s 6d 916
The following are the titles of some of the chapters in this very curious work:—"The Rise of Magical Arts," "How a demon is able to influence the soul," "How a demon hinders the exercise of man's natural powers, especially those of generation," "The various kinds of Magical Arts," "Concerning dreams and visions," "Remedies against Witchcraft."

EXORCISMS.—Fuga Satane, Exorcismus, authore P. Antonio Stampa, *Lugduni*, 1619, *half calf*, sm. 8vo, 10s 6d 917
This book is of the same kind as the "Fustis Dæmonum," and contains Exorcisms and benedictions.

DEVILS OF LOUDUN.—Histoire des Diables de Loudun, ou de la condamnation et du supplice d'Urban Grandier, Curé de la même ville, *Amsterdam*, 1693, *half*, 18mo, (*wants title*) 7s 6d 918
Grandier was burnt alive for the hideous offences of which he was accused.

JAMES I.—Dæmonologia: hoc est, adversus incantationem sive magiam institutio, etc., *Hanovia*, 1604, 24mo, *vellum*, 7s 6d 919
Edition unknown to Lowndes of this remarkable production by a royal author.

SPECTRES—Ludovici Lavateri de Spectris, Lemuribus, varisque Præsagitionibus, *Lugd. Bat.*, 1659, *half*, 24mo, 8s 6d 920
Contains many histories of spectres and apparitions. The author was a zealous Protestant, and has some curious anecdotes to tell of Roman Catholic priests and monks, who for various reasons personated spirits.

— Another and earlier edition of the above, *Geneva*, 1580, 8vo, *vellum*, 10s 6d 921

DEMONIALITY.—Lettres de M. de St. André, au sujet de la Magie, des Malefices, et des Sorciers, *Paris*, 1725, *half*, sm. 8vo, 15s 922
This very scarce volume was suppressed. It contains an extraordinary account of the Rabbit Breeding Woman, and much curious matter on Demonology, Witchcraft, etc.

DEVILS OF LOUDUN.—Histoire des Diables de Loudun, ou de la possession des religieuses Ursulines, et de la condamnation et supplice d'Urban Grandier, curé de la même ville, *front.*, *Amsterdam*, 1752, *half*, 12mo, 10s 6d 923
Fine copy of this curious work.

PSELLUS.—Michaelis Pselli de Operatione Dæmonum, *Kiloni*, 1692, 16mo, *vellum*, 5s 924
Psellus on the nature of demons.

DIVINATION.—Les Devins, ou Com-mentaire des Principales Sortes de Devinations, by Gaspar Peucer, *Anvers*, 1534, sm. 4to, *parchment*, pp. 650, 18s 925
On the Oracles, Theomancy, the Sibylls, the divination of the Chaldeans and Egyptians, Ecstasy, Lycanthropy, Magic, Incantations, Hieroscöpy, Lots, Geomancy, Dreams, Physiognomy, Chiromancy, Astrology, etc., etc.

MAGIC.—Tiedemann (D.) Disputatio de Questione Quæ fuerit Artium Magicarum Origo, quomodo illæ ab Asia populis . . . ad ceteras gentes sint propagatæ, *Marburgi*, 1787, 4to, 158 pages, *half calf*, 12s 6d 926
On the origin and history of Magic. Chapters on the Magic of the Chaldees, Hindoos and Egyptians, and also on the Theosophy and Theurgy of the Neoplatonic School.

MAGIC.—Del-Rio (M.) Disquisitionum Magicarum Libri Sex, quibus continetur accurata Curiosarum Artium, et vanarum superstitionum confutatio; utilis Theologis, Jurisconsultis, Medicis, Philologis, *Colonia Agrippina*, 1657, 4to, *vellum*, 15s 927
Del Rio is the principal authority on "Curious Arts." In this work, which extends to upwards of 1100 pages, he has exhausted his subject. In it will be found a number of extremely curious stories of Obsession and Possession, Demoniality, Incubi, Succubi, etc.; as well as the charms, incantations, and spells used by magicians in their craft. The chapter on Fascination is especially worthy of note.

MAGIC.—Another copy of the above in calf, 15s 928

MAGIC.—Pererii (Benedicti) De Magia; De Observatione Somniorum et De Divinatione Astrologica, Libri Tres, Colon. Agripp., 1598, 16mo, vellum, 12s 6d 929

The author discusses a great number of questions connected with Magic, Alchemy, Necromancy, and the like; citing the opinion of Abbot Serenus that Magic arose when the "Sons of God" mingled with the daughters of men. The Second part treats of Dreams and their Interpretation, and the third of Judicial Astrology.

MAGIC.—Apologie pour tous les grands personnages qui on esté soupconnez de Magie, par G. Naudé, A La Haye, 1679, calf, sm. 8vo, 8s 6d 930

A history of Magicians, or those who have passed for Magicians. Orpheus, Pythagoras, Geber, Arphenius, Virgil, Solomon, are amongst the "great persons" of whom the Author treats.

AGRIPPÆ (H. C.) ab Nettesheym De Incertitudine et Vanitate omnium scientiarum et artium, Col. Agripp., vignette portrait, 1598, half calf, 24mo, 10s 6d 931

Agrippa's celebrated declamation against the arts and sciences, in which he himself was an adept. Has notices of Astrology, Divination, Chiromancy, Geomancy, Augury, Magic, Witchcraft, Necromancy, Theurgy, the Kabbala, &c., &c.

ALBERTUS MAGNUS.—Les Admirables Secrets d'ALBERT LE GRAND, [containing several pieces on the Conception of women, the virtues of plants, precious stones, etc.] fine copper plates, Lyon, 1758, half calf, 24mo, 21s 932

BLACK MAGIC.—Le veritable DRAGON ROUGE, [or the Art of Commanding the Spirits of the Air, as well as those Celestial, Terrestrial and Infernal] curious red and black engravings, 1521, half calf, 18mo, 21s 933

Invocations of spirits, directions for making the Divining Rod, the Mirror of Solomon, &c. Has a curious charm called "La Poule Noire," by which Spirits may be summoned.

CAMPANELLA.—De Sensu Rerum et Magia, [Four Books of Occult Philosophy] Francofurti, 1620, sm. 4to, vellum, 21s 934

A strange mixture of Pseudo-Science, Metaphysics, Mysticism and Magic. The writer treats of Black, White and Natural Magic, shows how life may be prolonged by means of Art, how to revive the dead, gives rules for the application of animals, plants and minerals to magical uses, and in an appendix discourses of Lamie. With this work are bound up two treatises by the same writer, a Discourse On the Nature of Things, and an Apology for Galileo—"Liber rarissimus."

EGYPT.—Ægyptiorum Codicum Reliquiæ Venetiis in Bibliotheca Naniana Asservatæ, Bononiæ, 1785, 4to, boards, 6s 935

Fragments of Egyptian MSS.

OBELISKS.—Obeliscus Pamphilus, by Athanasius Kircher, being an Explanation of the meaning of the Obelisk set up by Pope Innocent X in the Eternal City, numerous illustrations, Romæ, Anno Jubilæi, 1650, folio, old calf, 21s 936

Kircher was a Jesuit missionary, who had travelled much in China and other eastern countries. He was thus familiar with the ideas and symbols of the East, and has embodied his experience in this work, which treats at length of the mysterious doctrines of the Egyptian Theology, and shows how its influence may be traced in the Pythagoric, Platonic and Neoplatonic systems.

OBELISKS.—De Origine et Usu Obeliscorum auctore G. Zoega Dano, folding plates and vignettes of Obelisks, Romæ, 1797, large folio, old calf, pp. 650, 25s 937

This is a work of immense research and value. The author has gathered from all sources, even the most remote, and there can be little information on this curious and perplexing subject that will not be found in this book "On the Origin and Use of Obelisks." Many pages are, of course devoted to the discussion of those theories which make the obelisk a symbol of the Phallus.

EGYPT.—Jablonski (P. E.) De Memnone Græcorum et Ægyptiorum, huiusque celeberrima in Thebaide Statua, 1753, 2 plates—SICKLER (F.) Kadmus oder Forschungen in den Dialekten des semitischen Sprachstammes zur Entwicklung des Elements der ältesten Sprache und Mythe der Hellenen, 1818, 1 vol, 4to, half calf gilt, 10s 938

The first of these treatises is a monograph on the Egyptian and Grecian deity Memnon, the second a comparison of the Greek and Semetic languages and Myths.

HIEROGLYPHICS — Horapollinis Hieroglyphica, [Greek and Latin], with notes by various authors, 1727, 4to, vellum, 10s 939

An explanation of the symbols used in Hieroglyphic writing.

EGYPT—Jablonski (P. E.) Opuscula, quibus Lingua et Antiquitas Ægyptiorum, difficilia Librorum Sacrorum Loca, et Historiæ Ecclesiasticæ capita illustrantur, 2 vols, Lugd. Batav., 1804, 8vo, half vellum, 10s 940

A collection of treatises chiefly relating to the Theology and Cosmogony of the Egyptians.

EGYPT — Egyptian Theology. Egyptischen Altertümern, Von J. S. Semlers, Breslau, 1748, 8vo, half morocco, 4s 6d 941

On Isis and Osiris.

EGYPT — Perizonius (T.) Ægyptiarum et Babyloniarum Originum et temporum Antiquissimorum Investigatio, 2 vols, Lugd. Bat., 1711, 8vo, half calf neat, 18s 6d 942

Pursues the History of the Egyptians and Babylonians into the remotest antiquity.

EGYPT—Jablonski (P. E.) Pantheon Ægyptiorum . . cum Prolegomenis de Religione et Theologia Ægyptiorum, 2 vols, Francof-ad-Viadrum, 1750, plates, 8vo, calf, 15s 943

An exhaustive account of the Egyptian Theology, Mysteries, Occult Science, Hermetic Writings, &c.

EGYPT — Jablonski (P. E.) Remphah Ægyptiorum Deus ab Israelitis in Deserto cultus. Lipsiæ, 1731, 12mo, half calf, 6s 6d 944

A Treatise on the Egyptian Solar deity, Remphah, worshipped by the Israelites in the desert.

EGYPT—RAMSES le Grand ou L'Egypt il y a 3800 ans. by F. de LANOYE, illustrations, 12mo, cloth, Paris, 1866, 4s 6d 945

EGYPT—Dornedden (C. F.) Phamenophis, 2 plates (German) Gottingen, 1797, 8vo, half calf neat, 5s 946

On the religious beliefs of the Egyptians.

PHRENOLOGY—Lecciones de Frenologia, by Cubi I Soler, Barcelona, 1853, numerous illustrations, chiefly portraits of distinguished persons, 1159 pp., roy. 8vo, wrapper, 7s 6d 947

SOMNAMBULISM—*Traite du Somnambulisme et des différentes modifications qu'il présente*, 1823, pp. 519, 8vo, *half calf neat*, 8s 6d 948

SOMNAMBULISM—Another copy, *with title page clipped*, 8vo, *wrapper*, 6s 949

PHRENOLOGIE SPIRITUALISTE: *Nouvelles Etudes de Psychologie Appliquée*, by M. A. Castle, 1862, *folding plate*, 8vo, 408 pp., *wrapper*, 6s 950

A work of more than usual interest, touching on many curious points of ethics and metaphysics.

HYPNOTISM—*Le Sommeil et les Rêves*, by Alfred Maury, 1862, 8vo, *half calf*, 7s 6d 951

On Hallucination, Dreams, Insanity, Somnambulism, Hypnotism, Ecstasy, etc.

PALMISTRY—*La Chiromance et Physionomie*, by Jean Indagine, *folding plate and woodcuts*, Paris, 1662, RARE, 15s 952

Treats of Chiromancy, Physiognomy, etc., especially from the astrological point of view.

PHYSIOGNOMY—*La Lavater Portatif*, [for the art of knowing the character of men by the features], *coloured plates*, Bruxelles, 12mo, *half calf*, 7s 6d 953

ANIMAL MAGNETISM—*DISSERTATION Historique sur la Trinité Egyptienne*, by B. Victor Idjiez, Bruxelles, 1844, *half calf*, 16mo, 7s 6d 954

Has a bibliography of Animal Magnetism and of allied subjects from 1547 to 1840.

PHYSIOGNOMY—*La Physionomie Raisonnée*, [for the secret of knowing the character by fixed rules], by M. C. de la Belliere, Lyon, 1681, *half calf*, 10s 955

Has remarks on the characteristics of arms, neck, hands, feet, &c., besides what is usually known as Physiognomy.

PALMISTRY—*La Chiromance Royale et Nouvelle*, by Adrian Sieler, Spagyrick Doctor, Lyon, 1666, 16mo, *half calf*, 10s 956

PHYSIOGNOMY—*La Physionomie*, [according to the system of Gall, Porta, Lavater and others], *illustrated*, Paris, 1830, 16mo, *half calf*, 5s 957

RABBINICAL—Maimonides (M.) *De Idololatria*, Amst., 1642—Vossius (G. J.) *De Origine ac Progressu Idololatriæ*, Amst., 1642, 1 vol, 4to, *calf*, and 3 other stout quartos, containing curious rabbinical tracts, the 4 vols 21s 958

Vossius is especially interesting, as it deals at length with Ancient Worship, and their more occult manifestations. We would note especially the chapters on the Worship of Persephone, Aphrodite, and Dionysos. A large section of the book is devoted to the consideration of the Egyptian Mythology and Theosophy.

LEUSDEN (J.) Philologus Hebræus. *Ultrajecti*, 1672, 4to, *vellum*, 10s 6d 959

Curious dissertations on the learning of the Rabbins. The chapter on the Name of God will interest the student of Occult Science.

MAIMONIDES (M.) Tractatus Duo. Parallel Hebrew and Latin, *Oxonii*, 1705—MENASSEH BEN ISRAEL Conciliator, sive *De Convenientia locorum S. Scripturæ, quæ pugnare inter se videntur*, Francof., 1633, 4to, *vellum*, 2 vols, 8s 6d 960

Deals with the "Study of the Law" and "Penitence." On the reconciliation of texts which appear to contradict one another, with citations from many Rabbinical and Kabbalistic writers.

MISHNA—*Misnæ Pars: Ordinis Primi Zeraim Tituli Septem*, *Oxon.*, 1690, 4to, *calf*, 10s 6d 961

The Introduction to this Talmudical work is written by Moses Maimonides, and translated into Latin by Pococke, the distinguished Orientalist of the Seventeenth Century. The Mishna is the oldest and most important body of the Hebrew traditions. The Talmud (of Babylon or of Jerusalem) is composed of the Mishna, with the supplementary (Jerusalem or Babylonian) Gemara, a latter collection of traditions.

KABBALA—*Lexicon Rabbinico-Philologicum*, by J. H. Otho, *Altonæ et Kiloniæ*, 1757, sm. 8vo, *calf*, 10s 6d 962

Contains articles on Jewish Magic, Incantations, Kabbala, the worm Schamir, the Seal of God, &c.

SIBYLLINA *Oracula, accedunt etiam Oracula Magica Zoroastris, Jovis, Apollinis, etc.*, by Servatus Galilæus, *Amst.*, 1689, 4to, *old calf gilt*, 10s 6d 963

Contains a full account of the Ancient Oracles of the Greeks, Romans, and Persians, with remarks upon the various methods of divination, Cabalistic, Pythagorean, Platonic, &c.

SIBYLLS—*Dissertationes de Sibyllis earumque Oraculis*, by Servatus Galilæus, *with engraved title, large folding portrait, and 12 fine plates by Roman de Hooge*, *Amst.* 1683, 4to, *old calf gilt*, 12s 6d 964

On the celebrated Sibyls of Greece and Italy. With inscriptions, and a collection of passages from the Classical and Patristic writers relating to the subject. Many of the Fathers admitted that the Sibyls were inspired, and such was the general belief of Mediæval Christendom.

SIBYLLINA *Oracula*, [translated from the Greek into Latin], by Sebastian Castalion, *Basileæ*, 1546, 16mo, *calf*, 10s 6d 965

A pious fraud of some early Christian. Nearly all the prophecies relate to Christianity, and it seems possible they were composed after the event.

BRAHMINS—*Le Theatre d'Idolatrie, ou la vraye representation de la vie, des mœurs, de la Religion et du service divin des Bramines*, by A. Roger, *Amst.*, 1670, *fine plates illustrating the mythology and ceremonials of the Brahmins*, 4to, *calf*, 15s 966

ORIENTAL—*UKHLAQI HINDEE, or Indian Ethics*, translated from a Persian version of the celebrated Hitoopudes, or Salutary Counsel by Meer Buhadoor Ulee, by J. Gilchrist, *Calcutta*, 1803, sm. folio, *half calf*, 8s 6d 967

MITHRAS.—*Monumenta Veteris Antii: hoc est Inscriptio M. Aquilii et Tabula Solis Mithræ*, &c., by P. A. Turre, *plates*, *Romæ*, 1700, 4to, *old calf*, 15s 968

Contains a profound and interesting dissertation on Mithras and the Mithraic Worship. The author shows that Mithras must be regarded as a Phallic or Solar deity.

ANCIENT WORSHIPS—Herbert of Cherbury (Baron) De Religione Gentilium, *Amst.*, 1663, sm. 4to, *old calf*, 8s 6d
A work on Ancient Worship by one of the most profound thinkers of the Seventeenth Century.

MYSTICISM.—Les Ressuscités au Ciel et dans l'Enfer, par Henri Delaage, *Paris*, 1855, *half calf*, 9s 6d
On the mysteries of the Future Life.

PHYTOGNOMONICA, [by J. B. Porta] in eight books, *illustrated*, 1650, 8vo, *half calf*, 10s 6d
A kind of mystical Botany; the celebrated author undertaking to disclose the hidden virtues of plants, and their uses in medicine. The book goes into some extraordinary details under the veil of "a learned language."

FATE.—Theatrum Fati, sive Notitia Scriptorum de Providentia, Fortuna, et Fato, Autore Petr. Frid. Arpe, *Roterod.*, 1712—PHILIPPS (J. T.) Dissertatio de Atheismo, sive Historia Atheismi, 1716, 1 vol, 12mo, *half calf*, 8s 6d
The first of these treatises is a commonplace book of quotations from philosophers and authors who have written or taught concerning Fate or Fortune. The second is a History of Men who have been wrongly charged with Atheism in ancient and modern Times; amongst others Pomponatius, Molinos, Peter Aretin, Hobbes, Spinoza and Campanella.

PARACELSIAN.—L'Hydre Morbifique exterminée par l'Hercule Chimique, by David de Planis (Campy), *Paris*, 1588, 8vo, *parchment*, 15s
A system of medicine after the method of Paracelsus.

MYSTIC ANATOMY.—Evangelium Medici: seu medicina mystica; de suspensis naturæ legibus, sive de miraculis, by B. Connor, *Jena*, 1796, 12mo, *uncut*, RARE, 15s
A work on Mystical Anatomy and Generation, on which latter subject the author advances some peculiar theories of his own.

CABBALA.—De Vsu et Mysteriis Notarum Liber, by J. Gohorius, *Parisiis*, 1550, 12mo, *vellum*, 15s
A work on Secret Writing, the Cabbalistic Letters and Numbers, the numerical doctrines of Pythagoras, &c.

HERMETIC MEDICINE.—De Transplantatione Morborum, by Herman Grube, *Hamburgi*, 1674, 16mo, *calf*, 15s
An extraordinary work on the mysteries of Generation and equally recondite subjects.

EPHEMERIDES Nicolai Simi, from 1554 to 1556, *Venetis*, 1554, *calf*, sm. 4to, 8s 6d
977

EPHEMERIS—ANDREÆ Argoli Ephemeridum Juxta TYCHONIS Hypotheses, from 1631 to 1655, *Patauii*, 1638, *calf*, sm. 4to, 8s 6d
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